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Manuals of Religious Instruction for Pupil Teachers.

EDITED BY

JOHN PILKINGTON NORRIS, M.A.

CANON OF BRISTOL

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MANUALS OF

RELIGIOUS INSTRUCTION

FOR

Pupil Teachers

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J. P. NORRIS, M.A.
CANON OF BRISTOL

RIVINGTONS

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THE CATECHISM

AND LITURGY

BY THE EDITOR

J. P. NORRIS, M.A.
CANON OF BRISTOL

FIRST YEAR'S COURSE

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LESSON I.

THESE Manuals are intended to contain a five years' course of instruction on the English Prayer Book for Pupil Teachers. They will, therefore, advance in difficulty as the Pupil Teachers advance in age.

We cannot do better than take for our guidance the Catechism with which our Church has provided us. In each succeeding year we shall find new and deeper lessons in this Catechism. With each year's study of the Catechism we shall connect some portion of the Prayer Book, and so make the text of the Catechism a thread on which we may hang all we have to say about the Prayer Book.

In this *first* Manual, intended for Pupil Teachers in the fourteenth year of their age, we shall go rapidly through the first portion of the Catechism, which contains the Creed, the Ten Commandments and the Lord's Prayer; and in connexion with the Lord's Prayer we shall go on to explain the Order for Morning and Evening Prayer in the Prayer Book.

As we shall have to go over this earlier portion of the Catechism more carefully in future years, it will be enough now to notice shortly why the Catechism fixes your attention on the Creed, the Ten Command-

ments and the Lord's Prayer; and then explain them simply.

And, first, why does the Catechism make you learn the Creed? Because you are *bound* to believe it.

And why the Ten Commandments? Because you are *bound* to obey them.

And why the Lord's Prayer? Because you cannot do what you are *bound* to do without God's help.

When were you *bound?* At your Baptism. And who *bound* you? Those who brought you to Baptism. Mark this, *you* not *they* were bound. They did not bind themselves, but *you*. And what was given you to remind you all your life of this? A Christian name.

This may suffice to explain the reason of the opening questions and answers of the Catechism, leading you rapidly up to the Creed, the Ten Commandments and the Lord's Prayer.

You are asked your name, to remind you of your Baptism. Then follows briefly what God then did for you—making you "a member of Christ, the child of God, an inheritor of the kingdom of Heaven," in one word, a Christian; and then what you in return were *bound* to do for God:—

Bound to renounce all other service;

Bound to believe all that God has done for you;

Bound to obey His Holy Will and Commandments.

Most carefully does the Catechism impress upon you that you are *obliged* or *bound* to do what those who brought you to Baptism promised *for you*,—that is, in your name—lending you their voice, as it were.

You must be careful to understand this aright; there is a vulgar error that the *Godfathers and Godmothers* promise that the child shall do these three things.

They do nothing of the kind; it is the *child's* promise from the first, put upon him by his sponsors. *He* is bound by it, *not they.*

"Dost thou not think that thou art *bound* to believe and to do as they have promised for thee?"

And you answer: "Yes, verily; and by God's help so I will." Yes truly; and by God's help I will *believe what I am bound to believe,* and *do what I am bound to do;* it is the return I have to make to God for all that God has done for me in calling me "to this state of salvation;" and *I pray unto God to give me His grace* that (by doing what I am bound) I may continue in this state of salvation unto my life's end.

Thus the Catechism leads you up rapidly to the consideration of the Creed, the Ten Commandments and the Lord's Prayer.

But before we go on to them, let us pause a moment on that word which we have used so repeatedly, the word "*bound.*"

The notion of being *bound* lies at the root of all religion. If you understood the Latin language you would see this at once in the word *religion.* For the root of the word is the same as the root of the words *oblige* and *obligation.*

We may define religion thus:—

Religion teaches us all that God has done for us, and *all that we in return are bound to do for God.*

And what are we bound to do for God?

The Catechism has already answered the question: —We are bound to *believe* all He has done for us: we are bound to *obey* His Holy Will and Commandments: and as we cannot do this without help we are bound to *pray.*

Therefore it is that the Creed, the Ten Commandments and the Lord's Prayer are called rudiments or elements of religion,—the A B C, as it were, of religion.

To them we now come. And, first, the Creed.

Rehearse (that is, *repeat*) the Articles of thy Belief: —The several sentences of the Creed are called "Articles," because they are the small portions or *joints* into which the Creed may be broken. There are twelve of them, according to the common arrangement.

But mark well, as you rehearse it, the grandeur and solemnity of this Creed. It begins with the Creation, it ends with the Resurrection at the last day. It spans all time, therefore, and comprehends the whole range of the Bible. Above all, it speaks of One Who is listening while you speak of Him. Therefore its words are few, every one of them carefully chosen:—"Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few." We do well to stand while we repeat it, saying each word slowly and distinctly, for reverence sake.

I. 1. I believe in God the Father Almighty, Maker of heaven and earth.

II. 2. And in Jesus Christ His only Son our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell;
5. The third day He rose again from the dead;
6. He ascended into heaven, and sitteth on the right hand of God:
7. From thence He shall come to judge the quick and the dead.

III. 8. I believe in the Holy Ghost;
9. The Holy Catholic Church;
10. The Communion of Saints;
11. The forgiveness of sins;
12. The resurrection of the dead, and the life everlasting. Amen.

In this first year's Manual we will keep to the simple facts of the Creed. In some later year, if it please God, we will endeavour to unfold the doctrines which those facts involve.

The separate consideration of these twelve facts of the Creed may be reserved for our next lesson. We will close this lesson with a remark on the Creed's opening words, which may help to explain what *faith* is in the religious sense of the word.

What are these opening words?

It is not "I believe God," nor "I believe that God is," but "I believe *in* God."

Now this manner of speaking is unusual, and could not be applied properly to our fellow men. We say, "I *believe St. Paul* when he tells us such and such things;" and we say, "I believe that St. Paul did such and such things;" but we do not say, "I believe *in* St. Paul." Why not? Because the expression "I believe *in* a person" seems to carry with it an idea of *entire trust and devotion*, such as we feel (in its highest sense) towards God only. And it is this accompanying feeling of *trustful dependence* which makes mere *belief* pass into *faith*. Therefore the expression "*I believe in God*" means "I have *faith* in Him."

Now, a man cannot have belief in God in this sense without being influenced by it in his conduct. Hence

we may define *faith* to be *belief which influences conduct*,—as, for example, Abraham's did.

If Abraham had had no other feeling than a belief that God had spoken to him, he would never have had courage to leave his own home, and journey into unknown lands. But believing also that God, though unseen, was holding him by the hand, as it were, and would sustain him in all his dangers, he went boldly forth. It was a belief that influenced his conduct, a belief accompanied by a sense of trustful dependence. He believed God, and believed Him to exist; but he did more, he believed *in* God. And in this same sense we declare when we repeat the Creed that we "believe in God."

You must observe that the same phrase is repeated at the beginning of the second part, and at the beginning of the third part: "And *in* Jesus Christ,"—that is, "as I believe *in* God the Father, so I believe *in* Jesus Christ His Son;" and so, "I believe *in* the Holy Ghost."

We shall have more to say hereafter of this threefold repetition of the same phrase, "*I believe in.*"

We must not close this lesson without praying in our hearts that we may daily and hourly have this feeling of dependence on the unseen God, so that faith in Him may be the habit of our lives.

O Lord, increase our faith, that as we know Thee to be our God, so we may daily and hourly feel Thy fatherly hand supporting us, through Jesus Christ our Lord.

LESSON II.

WE may now consider separately the twelve great facts of the Apostles' Creed, enumerated in our first lesson.

1. The first fact mentioned is the *Creation*:—That God created the heaven and the earth. Read here the first chapter of Genesis, how "in the beginning God created the heaven and the earth."

But these are articles of *Christian* Faith; why then go back to the first chapter of Genesis? Any man, without being a Christian—a Jew for instance—may believe that God created heaven and earth.

Yes, but there is a word in the Creed that you are omitting, which marks its first article as Christian. That word is "Father." For what does the Creed mean by "Father" here? We learn from what follows:—"And in Jesus Christ *His Son*." "Father" clearly means Father of our Lord Jesus Christ. The first fact of our Creed, therefore, is one that Christians only believe, namely, that He Who made heaven and earth was the Father of our Lord Jesus Christ. Thus in our Creed the first chapter of Genesis is at once connected with the New Testament. A bright light is thus cast upon this world of ours and all that we call *nature*. It was created by Him Whom our Lord Jesus Christ

called "Father," and taught us to call "our Father." There is immense comfort in this. For if He created the world of nature, He still governs and controls it. No storm, no disease, no so-called accident, can hurt us without His permission.

And more than this:—We may understand by "heaven" not only the sun and moon and stars; but also, in the other sense of "heaven," the unseen world, the world of spirits. "All things visible and invisible" were made by the Father of our Lord Jesus Christ. Therefore no ghost or unseen spirit, no power of darkness, can harm us without our Heavenly Father's permission.

So these opening words of the Creed, "I believe in God the Father Almighty, Maker of heaven and earth," mean what St. Paul meant when he said he was persuaded that no power of nature, no created thing, could separate him from the love of God. (Rom. viii. 38, 39.)

But St. Paul in that passage went on to explain that by "the love of God" he meant more than the love which the Creator bears to all His creatures; he meant the love which God bears to us "in Jesus Christ our Lord."

Our Creed, too, goes on to this, closely connecting its second fact with its first:—

2. "And in Jesus Christ His only Son our Lord."

What is this second fact, then? It is this:—That He Who appeared on earth, near 1900 years ago, and was known on earth by the name of Jesus Christ, was the Son of that God the Father, Who "in the beginning created the heaven and the earth." But "the Son" in what sense? for in one sense we are all the sons of

God. In some far higher sense clearly, for it is not "His Son," but "His only Son"—His Son in a sense in which none other can be called His Son. You see how very carefully each word is chosen in this Creed!

And if God's Son in this highest sense, then "our Lord"—one Whom we may rightly worship. Were it not so, the Creed, so careful in its language, would not have bidden us say, I believe "*in* Him," using the same phrase that we had used in speaking of God the Father.

But why was the Son of God called "Jesus Christ" when He came down to earth? The name "Jesus" was given Him by the command of the Angel who announced His approaching birth into the world—"Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. i. 21). "Jesus" means "Saviour."

Thus "Jesus" is His human name—His name as Man. "Christ," or Messiah, is the name given Him by the Prophets when looking forward to His promised Advent. Both these names therefore belong to Him properly in His Incarnation. When we speak of Him as living in heaven from all eternity we call Him "the Son of God." To us now He is known by all these three names. St. John, at the conclusion of his Gospel, tells us that he wrote it that we "might believe that Jesus is the Christ, the Son of God." So exactly does our Creed agree with Holy Scripture—"And in Jesus Christ His only Son our Lord."

3. We said that "Jesus" was His human name—His name as Man. But how could the Son of God become man? By being born of a human mother.

This is the *third* fact of the Creed. But surely such a birth must have been a miracle? Yes, the miracle was foretold by Isaiah, "Behold a Virgin shall conceive and bear a Son" (Isa. vii. 14). Having a Heavenly Father He could not need an earthly father; therefore the power of God enabled Mary to be His mother. This the Creed declares in the words, "conceived by the Holy Ghost," and so "born of the *Virgin* Mary."

4. Omitting all the narrative of our Lord's life on earth as given in the Gospels, the Creed passes on at once to His sufferings and death. That He suffered and died is the fourth great fact. And in returning to this hereafter, we shall learn the reason of this silence about all else.

After the word "suffered," the words "under Pontius Pilate" are added. Why is this? It is to *date* the fact; to shew that Christ's death was not only a fact of religious belief, but a *historical* fact also, a fact in the world's history. Therefore, as we say in our histories, "such or such an event happened in the reign of Henry VIII.," or "under Henry VIII.," so in the Creed we say Christ suffered under Pontius Pilate, *i.e.* in the governorship of Pontius Pilate. This we know from our histories was rather more than eighteen centuries ago.

We must notice next how words seem heaped together here to impress upon us the reality of His death. "*He was crucified,*" shewing the manner of His death, nailed to a cross after the manner of Roman executions. "*Dead,*" to shew that His sacred body was left hanging on that cross till quite dead; and when taken down was "*buried,*" to leave no possible room for

doubt of the reality of the death. Nor is this all. To shew that Jesus Christ underwent in every respect what we men have to undergo; the Creed adds, "*He descended into Hell.*" These words need explanation. In the language in which the New Testament was written there are two distinct words, one meaning the *place of eternal punishment*, the other, *the unseen world into which the souls of all pass at the moment of death.* Unfortunately both are translated "*Hell*" in our version. And therefore, whenever we come upon this word "*Hell*," we have to ask carefully in which of these two senses it is used. In the Creed it is used in the latter sense, *the unseen world*, called "Hades" in Greek, into which all pass at death. You may remember that Christ called it "Paradise" when speaking to the thief upon the Cross.

So the meaning of the Creed is that His Human Soul was in death separated from His human body, and passed into that unseen world (or "intermediate state") into which we must all pass.

This most real human death of Christ is then the fourth great fact of the Creed.

5. The fifth fact is His Resurrection on the third day. Some part of three days (part of Friday, the whole of Saturday, and part of Sunday) our Lord's body lay in the grave; on the third of these days it was raised to life again—Christ's soul and body being reunited.

6. The sixth fact is His Ascension and Exaltation to what is called in Holy Scripture the right hand of God. Both these expressions need explanation.

"He ascended into heaven." Children are apt to think of heaven as a distant place far above the blue

sky. But it is not so. For God dwells in heaven, and the Apostle tells us (Acts xvii. 27) that God is "*not far* from every one of us; for in Him we live and move and have our being." Christ passed into heaven for the moment at His Transfiguration; and those three Apostles who beheld Him conversing with Moses and Elias were themselves too, for the moment, conscious of being in heaven. Into this unseen world—so near to us all though unperceived—Christ passed again at His Ascension. But first He rose some distance into that bright cloud, that the mystery of His translation might be veiled from His Apostles' eyes.

He might have passed into the invisible world in their very presence; but then His disappearance would have *seemed* like annihilation: so it was mercifully accomplished high in the air, veiled in that cloud.

The other expression, "God's right hand," is not of course to be taken literally. Christ explained it when He said, "All power is given Me in heaven and in earth" (Matt. xxviii. 18). Observe carefully how the Creed passes to the present tense here: "sitteth on the right hand of God the Father." For He is now living and reigning in His kingdom.

7. The last fact of this second great division of the Creed relating to our Lord is stated thus:—

"From thence He shall come to judge the quick and the dead." This is what we call His Second Advent foretold by the angels. "This same Jesus Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And the purpose of that bodily return to earth is stated: For judgment, "to judge the *quick*"—those who on that day will be living on the earth—"and the *dead*"—

those who have gone through that change which we call death.

8. Five facts remain, and form the third and last section of the Creed. As the first section related to God the Father and what He hath done for us, and the second to God the Son and what He hath done for us, so this last relates to God the Holy Ghost and what He is doing for us.

For, observe carefully that the Holy Ghost is spoken of as a Divine Person—the same phrase being used that we have had twice before, "I believe *in* the Holy Ghost." We shall have more to say on this point in future lessons. It may be enough now to notice the names given Him in Holy Scripture. He is called "the Spirit of God," "the Holy Spirit," and in St. John's Gospel "the Comforter." Christ Himself had been the Apostles' Comforter while with them on this earth; when He was about to leave them He said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you *for ever*, even the Spirit of Truth" (John xiv. 16). How do we know that He is with us? By what He does for us, by His works. And what are His works?

9. His first work was the institution of the Holy Catholic Church, on the Day of Pentecost, Whitsun Day as we call it. (Read of this in the 2nd chapter of the Acts.) That flame, that rushing mighty wind, was only the sign, not the Holy Spirit Himself: for He is a Person, and His temple on earth is the heart of the Christian. Through the hearts of Christians He works His works. Through this mighty working in the hearts of those Apostles, breathing wisdom and courage into them, He organized and built up the Church of Christ.

It is called Holy because the Holy Spirit inspires it; it is called Catholic or Universal because it is not confined to any one nation or age. And what is His second work?

10. That real spiritual union of the members of the Church, whether living in this world or living in the other world, a union with Christ and with each other. This is "the Communion of Saints" which in the Creed we speak of as a fact that we believe. And what thirdly?

11. His third work is "the Forgiveness of Sins." You may not see at first how this comes to be spoken of as a work of the Holy Ghost especially. But if you turn to the Nicene Creed, you will find it explained. The words there are, "One Baptism for (or *into*) the remission of sins." God the Father forgives sin; but our entrance into that state of forgiveness is the work of the Holy Spirit, being the Sacrament of Baptism.

12. And so too will the last great fact of our Creed be His work, the resurrection of the body and the life everlasting. For, repeatedly in Holy Scripture, we are told that "it is the Spirit that quickeneth," "the Spirit that giveth life." Of these several works of the Holy Ghost we must speak more fully in after years.

We have now gone briefly through these twelve articles of faith. The Catechism sums up their teaching yet more briefly in the question and answer that follow the Creed:—

"What dost thou chiefly learn from these articles of thy belief?" Where "chiefly" (or capitally) seems to mean "what are the *heads* of instruction?" Then follows the answer, which is most important:—

"First, I learn to believe in God the Father Who hath made me and all the world;

"Secondly, in God the Son, Who hath redeemed me and all mankind;

"Thirdly, in God the Holy Ghost, Who sanctifieth me and all the elect people of God."

This answer seems to shew, that though the Creed appears to state facts only, yet these facts contain deep and important doctrines. But into these doctrines we must not now enter.

Grant, O Lord, that I may not merely confess these things with my mouth, but may feed on them in my heart, drawing strength and comfort from this knowledge of all that Thou hast done, and art still doing, for those who have been baptized in Thy holy Name, through Jesus Christ our Lord.

LESSON III.

YOU said that your Baptism bound you to *obey* as well as to believe—to obey God's holy will and commandments. Thus we are led on from the Creed to the Ten Commandments. These commandments are, as you know, taken word for word from the 20th chapter of Exodus. They are the laws which Moses brought down with him from Mount Sinai, written on two stone tablets, and which he gave to the people of Israel.

The Creed being occupied almost entirely with facts of the New Testament, you may be surprised that a Christian Church should take its commandments from the Old Testament. To this there are two answers:—

First, Christ gave His special sanction to these commandments. You may remember how a young man came to Christ, evidently wishing to be His disciple, and how Christ said to him, "If thou wilt enter into life, keep the commandments;" and in reply to the young man's question, "Which?" answered by repeating five or six of these commandments (Matt. xix. 16-19). And you remember, too, how on another occasion Christ said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till

heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven" (*i.e.* in My Church); "but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v. 17-19).

Thus you see plainly that these Commandments have our Blessed Lord's sanction. But

Secondly, Our Lord, at the same time, made it clear that He expected more than a mere obedience to the letter of these rules from Christians. That rich young man who from his youth up had kept these Ten Commandments, was told by our Lord that more than this was needed if he wished to be a Christian. And in that other passage quoted from the Sermon on the Mount, we must notice that our Lord does not merely say that the law was still in force in His kingdom, but that it was to be "*fulfilled*," that is, *expanded.*

And, consequently, in that same Sermon on the Mount, our Blessed Lord proceeds to shew how He intended it to be expanded. He takes three of the Ten Commandments by way of illustration—the sixth, seventh, and third—and shews very clearly the *fuller* spiritual meaning which He intended them to have in His kingdom. Guided then by our Lord's own commentary in the Sermon on the Mount, the writers of our Catechism have unfolded for us the Christian meaning of all these Ten Commandments, in the "Duty towards God," and the "Duty towards our Neighbour" (meaning by "neighbour" our fellow-man).

We will give first the Commandments as given to the Israelites, with such explanations as the words

may require; and then the same Commandments with the Christian explanation as given in the Catechism opposite to each.

I. *Thou shalt have none other gods but Me.* [The surrounding nations worshipped many gods. To the Israelites this was strictly forbidden.]

II. *Thou shalt not make to thyself any graven image* [a graven or engraved image is a carved or sculptured image], *nor the likeness of any thing that is in heaven above* [as the sun, moon, or stars], *or in the earth beneath, or in the water under the earth* [any created thing whatever]. *Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God* [I can admit of no rival; I must have thine undivided allegiance], *and visit the sins of the fathers upon the children* ["visit" in the Bible often means "punish," and so it does in this passage; the meaning is that parents by their sin entail suffering on their children], *unto the third and fourth generation of them that hate Me, and shew mercy unto thousands* [to a thousand generations] *in them* [in the case of them] *that love Me, and keep My commandments.*

What is forbidden in this Second Commandment is worshipping any image of God, even though it were intended to represent the true God. The Second Commandment is therefore quite distinct from the first. The later Jews, in their superstition, understood the Second Commandment to forbid carvings and paintings altogether, taking "Thou shalt not make to thyself any graven image" as a distinct command unconnected with what follows. But we know that God commanded Moses to make the brazen serpent, and the cherubim or winged figures over the mercy seat and on

the veil, and Solomon carved bulls and lions for the Temple. Therefore we must understand the commandment to mean, "Thou shalt not make . . . in order to bow down to them and worship them."

III. *Thou shalt not take the Name of the Lord thy God in vain* [thou shalt not swear falsely or lightly by the Name of the Lord thy God]: *for the Lord will not hold him guiltless* [will not acquit him], *that taketh His Name in vain.*

Our Lord gives the literal meaning of this command in Matt. v. 33, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths."

IV. *Remember that thou keep holy the Sabbath-day* [be careful that thou set apart from any common occupation the seventh day]. *Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates.* [Observe how merciful was the intention of this ordinance, as Christ said, "the Sabbath was made for man," that is, for man's benefit. "Within thy gates" means of course "sojourning in thy cities."] *For in six days the Lord made heaven and earth, the sea, and all that in them is* [all that is in heaven, earth and sea], *and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.*

V. *Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.* [These commandments, we must remember, were given to the Israelites on their way to their promised land.]

VI. *Thou shalt do no murder.* [Murder is killing one's fellow-man from malice. The soldier or executioner is not a murderer, his motive being not malice but duty.]

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.* [Thou shalt not slander thy fellow-man.]

X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.* [To "covet" is to desire; as used here it clearly means to desire something that we may not have. To desire our neighbour's house would not be wrong, if he was willing to sell and we able to buy it. As the sixth, seventh, and eighth Commandments forbid us to injure our fellow-man by *act*, and the ninth by *word*, so the tenth forbids us to injure him in *thought:* we must not grudge him what he has.

Thus we have briefly explained the *literal* meaning of these Ten Commandments; but, as we have seen, Christ said He came to fulfil them, that is, unfold their larger meaning. And in the Sermon on the Mount He taught us how to do this.

We will now give in parallel columns the Commandments, and the Church's explanation of them, based on the Sermon on the Mount:—

FIRST TABLE.

I. *Thou shalt have none other gods but Me.*	I. My duty towards God is to believe in Him, to fear Him, and to love Him, with all my heart,

with all my mind, with all my soul, and with all my strength.

II. *Thou shalt not make to thyself any graven image*, etc.

II. My duty towards God is to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

III. *Thou shalt not take the Name of thy Lord thy God in vain*, etc.

III. My duty towards God is to honour His holy Name and His Word.

IV. *Remember that thou keep holy the Sabbath-day*, etc.

IV. My duty towards God is to serve Him truly all the days of my life.

SECOND TABLE.

V.-X. Summary explanation: My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.

V. *Honour thy father and mother; that thy days may be long in the land which the Lord thy God giveth thee.*

V. My duty towards my neighbour is to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters.

VI.-IX. Summary explanation: To hurt nobody by word (IX.) or deed (VI. VII. VIII.).

VI. *Thou shalt do no murder.*

VI. To bear no malice nor hatred in my heart.

VII. *Thou shalt not commit adultery.*	VII. To keep my body in temperance, soberness, and chastity.
VIII. *Thou shalt not steal.*	VIII. To be true and just in all my dealing; to keep my hands from picking and stealing.
IX. *Thou shalt not bear false witness against thy neighbour.*	IX. To keep my tongue from evil speaking, lying, and slandering.
X. *Thou shalt not covet thy neighbour's house,* etc.	X. Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

In the next lesson we must consider this Christian interpretation more fully, and shew how it rests throughout on the teaching of Christ and His Apostles.

Before we close this, a few words of the above may need explanation.

The word "neighbour" has been already explained to mean our fellow-man.

"Temperance" seems here to mean moderation in eating;

"Soberness," moderation in drinking; and

"Chastity," purity, avoiding all unclean words, thoughts, or actions.

"True" as well as "just" in all my dealing; for to deceive is to defraud our fellow-men of that which is their due, the truth.

"Slandering" is injuring another's character or reputation by malicious words.

"Covet" has been explained. One who will not work for his own living must needs covet or desire what others have earned.

"Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall keep it with my whole heart. Make me to go in the path of Thy commandments, for therein is my desire!"

LESSON IV.

OUR business in this day's lesson is to shew that the Church's explanation of the Decalogue or Ten Commandments, as set forth in the "Duty toward God" and the "Duty towards our Neighbour," is based entirely on the teaching of our Blessed Lord, and especially on His Sermon on the Mount. And, first, this summing up of all the Ten Commandments under two great heads is taken directly from our Lord's words to the lawyer, who asked, "Which is the great commandment in the law?" (Matt. xxii. 36.)

"Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:' this is the first and great commandment.

"And the second is like unto it, 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the law and the prophets."

You will see at once that the writer of our Catechism had this passage in his mind when he composed the "Duty towards God" and the "Duty towards our Neighbour."

Now let us turn to the Sermon on the Mount, and gather all that we can about each of the Commandments. We shall find that there is hardly one of them

on which the Sermon on the Mount, or if not the Sermon on the Mount some other saying of our Lord's, does not throw some light; for in the Sermon on the Mount Christ was laying down the principles of conduct which were to govern the citizens of the heavenly kingdom which He was about to establish.

1. And first, "Thou shalt have none other gods but Me." Is there anything like this in the Sermon on the Mount? Yes, there is. Listen to Christ. He seems to think Christians may be in danger of serving other masters besides God; therefore He requires "*a single eye*" to God's service in the Christian (Matt. vi. 22), adding, "No man can serve two masters;"—"Ye cannot serve God and mammon." The Christian is to understand that living *partly* for God and *partly* for this world—dividing his service, as it were—is breaking the spirit of the First Commandment. We must give ourselves wholly and entirely to God's service. So the Catechism: We must love and fear God with *all* our heart, with *all* our mind, with *all* our soul, with *all* our strength.

2. The Second Commandment speaks of *worship*, and forbids false kinds of worship. Is there anything about false kinds of worship in the Sermon on the Mount? Yes; Christ warns the Christian against superstition and hypocrisy in his worship.

"When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (*i.e.* they have got the reward they seek in the praise of men; they must expect none from God). "But thou when thou prayest, enter

into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him."

We easily slide into the habit of saying prayers without praying, of going through the forms of worship without worshipping. Whoever allows himself to find satisfaction in these outward observances merely, is bowing down to an idol, not to God:—the idol being *the outward observance.* In our acts of worship *nothing* must come between the soul and God. If the outward observances help to lift the soul into God's presence they are good and holy. If our thoughts rest in them, and go no farther, then they become an idol, and we are breaking the Second Commandment in its Christian sense. "God is a Spirit, and they who worship Him must worship Him in spirit and in truth." Christ says elsewhere, God, and God only, must we worship. In God, and in God only, must we place our trust. So, therefore, the Catechism:—My duty towards God is "to worship *Him,* to put my whole trust in *Him.*

3. We have already seen that the literal meaning of this Third Commandment is to forbid *perjury,* or "forswearing oneself," according to the old English phrase;—taking God to witness, and then breaking one's oath. Does Christ say anything of this Commandment in His Sermon on the Mount? Yes, in Matt. v. 33-37.

"Ye have heard that it hath been said by them" (or

"to them," rather) "of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all, . . . but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

On this passage a modern writer observes: "Men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all. Just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that Name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity."[1]

What then is it which the Third Commandment forbids, according to Christ? It is *all irreverence*—all careless use of holy words and holy things. So must the Catechism be understood when it tells us "to honour God's Holy Name and His Word." Wherever and whenever we are using God's Holy Name or Word, we must see that our behaviour is serious and reverent.

4. The apparent silence of the Catechism in the "Duty towards God," about the Fourth Commandment, suggests some difficult questions which we must postpone for the present. The silence was complained of by the Puritans in 1661, and the Bishops replied, "It is not true that there is nothing in that answer which refers to the Fourth Commandment; for the last words of the answer do orderly relate to

[1] Trench, *Sermon on the Mount.*

the last commandment of the first table, which is the fourth."[1]

In these words, therefore, "Serve Him truly all the days of our life," the Catechism must be understood to allude to the Fourth Commandment; and its intention seems to be to correct any erroneous notion that it is enough to *serve God on Sundays* only, and to make it plain to us that our *Sunday service* is worth nothing unless it help us to *serve God daily* also.

This is altogether in accord with what Christ says so strongly in the Sermon on the Mount (Matt. vii. 21): —"Not every one that saith unto Me, Lord, Lord" (repeats certain forms of devotion), "shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven" (serves Him truly all the days of his life).

5. The Fifth Commandment is rightly called by the Apostle "the first commandment with promise" (Eph. vi. 2); for there is a promise attached to it, "That thy days may be long in the land which the Lord thy God giveth thee."

And this same promise is attached to one of our Lord's precepts in the Sermon on the Mount:— "Blessed are the *meek*, for they shall inherit the earth." Whether our Lord had this Commandment in His mind when He used those words may be doubtful; but certainly our Catechism is guided by a true instinct in perceiving that "meekness" is the Christian virtue enjoined in this Fifth Commandment,—"meekness" not only towards our fathers and mothers, but towards all who are placed over us in the order of God's Pro-

[1] Quoted from Baxter in an excellent little work on the Prayer Book and Catechism by Mr. H. A. James.

vidence, as, for instance, our Queen and all her officers, our spiritual pastors, that is, the clergy, and, briefly, all our "betters." Blessed are they who order themselves, that is, who behave themselves meekly and modestly, for they shall have their lot or portion in that spiritual kingdom which Christ came to establish on the earth.

6. "To bear no malice or hatred in my heart" plainly agrees with our Lord's explanation of the Sixth Commandment (Matt. v. 21):—"Ye have heard that it was said by them" (or rather "to them") "of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." And then He goes on to say that though the anger express itself only in contemptuous words, still in God's court of justice the penalty is the same as if it had led to more serious crime, for it is the *heart* that God judges. "Malice or hatred" makes a man guilty in God's sight, whether it shew itself in great things or in small.

7. So the Church's extension of the Seventh Commandment to all sins of the flesh is clearly sanctioned by Christ in the Sermon on the Mount (v. 27). It had been said to them of old, "Thou shalt not commit adultery," but Christ asserted that all lustful desire or appetite was a breach of the Seventh Commandment in God's sight.

8. Can we find any direct allusion to the Eighth Commandment in the Sermon on the Mount? No, perhaps not. But it is clearly assumed, when our Lord bids His disciples go further, and not only respect the rights of others, but be willing to give up their own rights, returning good for evil:—"If any

man take away thy coat, let him have thy cloak also;" and, "if any man smite thee on thy right cheek, turn to him the other also." We must remember, however (in applying Christ's words), that what our Lord forbids to the individual He would not forbid to society,—the officers of the law may punish the offender, though the individual may not. He that is "true and just" to others, may well leave it to the law to see that others are "true and just" to him.

9. The Ninth Commandment, taken literally, seems to forbid lying when it injures our neighbour only. Christ, in the Sermon on the Mount, bids us be sincere and true in all our intercourse:—"Let your communication be yea, yea, nay, nay." If the "yea" of our lips was always the "yea" of our heart, and the "nay" of our lips the "nay" of our heart, men would always believe us—nothing further would be needed. "Whatsoever is more than these cometh of evil"—is rendered necessary by men's want of confidence in one another. And what causes this want of confidence? Men's untruthfulness.

So the Apostle (Eph. iv. 25): "Putting away lying, speak every man truth with his neighbour." Why? Because "*we are members* one of another." Here lies the fearful sinfulness of untruthfulness: it is high treason against our fellowship or membership one with another.

Rightly, therefore, the Catechism extends the Ninth Commandment to forbid not only evil speaking and slandering, but *all lying*.

But here again our Blessed Lord goes even further. Knowing how apt we are to misjudge other men's conduct and other men's motives, He would have us silent

about others rather than run any risk of bearing false witness: "Judge not that ye be not judged." Yea, He would have us, here too, return good for evil, and bless them that curse us (v. 44).

10. The Catechism's explanation of the Tenth Commandment is a most true echo of the Sermon on the Mount. Following our Lord's guidance, it goes to the root of the matter, and shews that *contentment* is the thing really enjoined upon us. So far from coveting more than God's providence gives us, let us gladly leave all to Him, sure that if we do our duty industriously in that state of life unto which He has called us, He will provide for us. Very beautifully does our Lord set forth this same duty:—"Therefore I say unto you, take no thought" (be not over-careful) "for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?" (That is, He that gave us the one, will He not much more give us the other?) . . . . "Your Heavenly Father knoweth that ye have need of all these things." Thus does our Lord, going to the root of the matter, shew that all discontent and covetous desires spring from want of trust in God.

"And the people still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come."

"Lord, have mercy upon us, and incline *our hearts* to keep this law."

"Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseeeh Thee."

LESSON V.

WE have now considered *two* of the three Rudiments of Christian instruction, namely, the Creed and the Ten Commandments. The Lord's Prayer remains.

As the Catechism by its introductory questions and answers led up to the Creed and Ten Commandments; so now by a few serious words it introduces the Lord's Prayer :—

"My good child, know this that thou art not able to do these things of thyself, nor to walk in the Commandments of God and to serve Him, without His special grace, which thou must learn at all times to call for by diligent prayer."

Here our attention is called to three things :—our own infirmity, our need of grace or Divine help, and the means of obtaining it. Our infirmity of nature is hereditary, handed down from father to son, dating back from the fall of Adam. Our infirmity can only be remedied by God's Grace. And the means of obtaining grace is *prayer*.

We will not speak here of the general principles of all prayer. They may best be learned from a careful study of the pattern prayer which Christ Himself has taught us. In this lesson let us study the Lord's

Prayer word by word. In the next lesson we will try to learn from it something about prayer in general.

The first thing we notice about the Lord's Prayer is its comprehensiveness. It consists in fact of seven distinct prayers put together into one prayer.

The next thing we may notice is that these seven brief prayers or petitions fall asunder (like the Ten Commandments) into two groups; and that the first group relates to God,—*Thy* Name, *Thy* Kingdom, *Thy* Will; while the second group relates to the wants of man,—*our* daily bread, *our* trespasses, lead *us*, deliver *us*.

Before we examine the seven petitions in order, we must further notice the opening address, "Our Father Which art in Heaven." It is full of solemnity. Christ would have us approach God as "Our Father," for He it was Who made us once more God's children; and He added the words "Which art in Heaven" to remind us, perhaps, that God is not in this place or in that place, but equally near to us in all places, being in that unseen world of spirit which, like the blue air of the sky, is over us and around us wherever we are.

The first of the seven petitions is "Hallowed be Thy Name." Again and again the people of God under the Old Covenant were reminded that they knew God by His Name only. Other nations in their worship fixed their thoughts on the sun, moon or stars, or on some image of their god: the Israelite was to have present to his mind the awful *Name* only. When God revealed His Name to them on the Mount, they had heard the voice indeed, and knew that a Divine Person was speaking to them, but they had seen no similitude, no

shape or form (Deut. iv. 12). God was known to them *by His Name only.*

When they praised God they "praised His holy Name." When they prayed to God they "called upon His Name." When they entreated Him it was "for His Name's sake." "His Name" was "to endure for ever;" "holy and reverend was His Name."

And our Blessed Lord adopted this language in His own prayers:—"Father, glorify Thy Name:" "I have manifested Thy Name to the men whom Thou gavest Me:" "Holy Father, keep through Thine own Name those whom Thou hast given Me." The Name carries with it the idea that God is a Person and nothing else; any attempt to picture to our eye or mind the First Person of the Blessed Trinity is blasphemous. When therefore we wish to hallow or sanctify our thought o God we say "hallowed by Thy Name."

2. The next petition is "Thy Kingdom come." "The kingdom of God" was an expression continually used by Christ both in His parables and in His other teaching. This kingdom came imperfectly when the Church on earth was instituted on the Day of Pentecost; it will come perfectly when His Church shall be completed and glorified at His Second Advent. Christ wished us to pray that His kingdom might come in both senses: *first,* that it might come more and more perfectly on earth, growing in extent, growing in holiness; and *second,* that it might come in the higher sense by the hastening of the Second Advent. Thus the phrase "Kingdom of Heaven," "Kingdom of God," means both the Church militant and the Church triumphant; and this petition—"Thy kingdom come"—is a twofold prayer, it is a prayer for

Church-extension, and it is a prayer for the Second Advent.[1]

3. The third petition is "Thy will be done on earth as it is in Heaven." God's will is perfectly done in Heaven by the Holy Angels: on earth man's sin is continually thwarting and hindering it. We here pray that we may more and more submit our wills to God's will. "Submission of our wills to God's will" is the best phrase by which we can explain the prayer; for it includes the idea of *resignation* as well as of active *obedience.*

Such are the three petitions which relate especially to God's glory. The Catechism, in the paraphrase which follows, sums them up in three short words: that we may *worship* Him, *serve* Him, and *obey* Him as we ought to do.

We now come to the petitions which are concerned with our own wants.

4. "Give us this day our daily bread." It is God "Who giveth food to all flesh" (Psa. cxxxvi. 25). Man may plant and man may water, but it is God Who giveth the increase (1 Cor. iii. 7). Yea, a man might be surrounded by abundant food, and yet it might wholly fail to nourish him, if God so willed. We all therefore have need to pray that God will give us each day our daily bread. But there is another higher meaning: "man liveth not by bread alone." His spirit needs nourishment as well as his body. For our daily bread in this higher sense we pray.

[1] A third meaning is often added, "May Thy kingdom come in our hearts." But is the phrase "kingdom of God" ever used in this sense in Holy Scripture? In Luke xvii. 21, "The kingdom of God is within you" means "among you," for it was spoken to Pharisees; and in Rom. xiv. 17, St. Paul seems to be speaking of the notes of the Church.

"Jesus said, I am the bread of life. . . . He that eateth of this bread shall live for ever" (John vi. 35, 58).

The Catechism clearly explains "daily bread" in both senses—"All things that be needful both for our souls and bodies."

5. "Forgive us our trespasses as we forgive them that trespass against us." For "trespasses" you will find "debts" in St. Matthew (vi. 12) and "sins" in St. Luke (xi. 4). "Sins" and "trespasses" would seem to point to sins of commission, "debts" to sins of omission. So in our general Confession "we have left undone those things which we ought to have done, and we have done those things which we ought not to have done." We should think of both when we use this petition in the Lord's Prayer. What follows needs to be carefully understood—it is not a boast, it does not mean "as we always forgive others," or "as we are wont to forgive others;" but it is an act of forgiveness while we are on our knees—"Forgive me, O God, as now from my heart I forgive all who may have trespassed against me." (Mark xi. 25 makes this plain.) It is to be regretted, perhaps, that this needful explanation is not given in the Catechism, for some find difficulty in this clause of the Lord's Prayer.

6. "Lead us not into temptation." Here again some find a difficulty. How can God lead us into temptation? they ask—thinking perhaps of that passage in St. James (i. 13), "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." But St. James is using the word "tempt" in the sense of "drawing away" or "enticing into sin," as he tells us in the

next verse. In another quite different sense God does tempt men, viz. in the sense of *testing* or *making trial of* men's faith or obedience. In this sense we read that "God did tempt Abraham" (Gen. xxii. 1); and in *this* sense it is that we use the word in the Lord's Prayer;—knowing our own weakness we pray God not to lead us into trial, not to test our strength severely lest we fail. This prayer, like all prayer, should be accompanied by the thought, "nevertheless Thy will be done." It may be for our good that we should be so tempted or tried,—as Abraham was; but we pray that it may not be yet awhile—till we are more able to bear it! Such trials are called "dangers" in the Catechism paraphrase. Dangers may be bracing to one who can stand them; but to seek danger is plainly wrong.

7. "But deliver us from evil." Some think this should be the Evil One. But the wider sense is better—all evil, "all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul." The Catechism paraphrase includes both kinds of evil, as well as our ghostly enemy—our spiritual enemy—the Evil One.

We will now, in conclusion, give this paraphrase and the several petitions of the Lord's Prayer in parallel columns:—

Our Father Which art in Heaven:	I desire, my Lord God, our heavenly Father, Who is the Giver of all goodness, that He will send His grace to me and to all people,
Hallowed be Thy Name;	That we may worship Him,
Thy kingdom come;	Serve Him,

Thy will be done in earth as it is in Heaven.	And obey Him, as we ought to do.
Give us this day our daily bread;	And I pray unto God that He will send us all things that be needful both for our souls and bodies;
And forgive us our trespasses, as we forgive them that trespass against us;	And that He will be merciful unto us and forgive us our sins;
And lead us not into temptation,	And that it will please Him to save and defend us in all dangers ghostly and bodily.
But deliver us from evil.	And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

We end this lesson with the thought with which we began it:—how much is compressed into this sample of all Prayer! It may almost be said that there is no single want of God's children that may not find expression in one or other of these petitions.

Remembering this, if we wish really to pray this prayer we must not pass rapidly from clause to clause, but dwell awhile on each, trying to fix our heart on each separate desire as it is brought before us:—

The desire that God will sanctify our *worship*.

The desire that His *dominion* may be extended.

The desire for the grace of *submission* to His will.

The desire for nourishment of body and soul.

The desire for pardon.

The desire for guidance.
The desire for deliverance.

Our Father Which art in Heaven!
Hallowed be Thy Name:
Thy kingdom come:
Thy will be done in earth as it is in heaven:
Give us this day our daily bread:
And forgive us our trespasses, as we forgive them that trespass against us:
And lead us not into temptation:
But deliver us from evil:
For thine is the kingdom and the power and the glory, for ever and ever! Amen.

LESSON VI.

WE have now well nigh completed our first study of these three *rudiments* of Christian instruction, the Creed, the Ten Commandments, and the Lord's Prayer, as they are brought before us in the earlier portion of the Catechism. Such a study is the best possible introduction to the right understanding of our English Prayer Book. But before we leave (for a while) our Catechism, and pass on to the Order of Morning and Evening Prayer, let us try in this sixth lesson to draw from the Lord's Prayer some general rules and principles to guide us in all prayer.

From the manner in which the Lord's Prayer is introduced, both in St. Matthew and in St. Luke, we may be very sure that our Saviour's intention was not only to give us a prayer, but also to teach us *how to pray.*

1. The first thing we learn is, that our Blessed Lord sanctions and recommends set forms of prayer. When His disciples came to Him and requested Him to teach them to pray, He might have said, "When ye come together for the purpose of prayer, let one among you who is best able pray aloud his own thoughts, and let the rest follow." But this was *not* our Lord's

answer. He chose rather to recommend a set form of words. We should go further than we are warranted if we were to say that Christ forbade unpremeditated prayer. All we can say is, that He did not recommend it when His divine counsel was asked; for it is clear from St. Luke that He wished the very words of this prayer to be adopted, "When ye pray, say. . . ." And the desirableness of a set form when many pray together is plain, for it enables all to know beforehand what they are about to pray for. Even before a word is uttered, the thoughts of all are shaped into one and the same desire of the heart; whereas if one were allowed to think and speak for all the rest, the others following as best they could, this could hardly be.

2. A second thing we learn from the opening words of Christ's pattern prayer,—clearly our Lord sanctions and recommends *united* prayer, as well as prayer in the closet. It is "Our Father," not "My Father." And this agrees with what Christ said elsewhere, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Which is in heaven" (Matt. xviii. 19). *United* or *common* prayer seems to have a special blessing attached to it.

3. Thirdly, we may learn an important lesson from the words "Which art in heaven." Why did our Lord add these words? Clearly to remind us that in all our prayers we are addressing One Who is in the unseen world. Being in that unseen world, called Heaven, God is equally near to us wherever we are. Why then meet for prayer in churches? it may be asked. The answer will appear under the next head.

4. The fourth lesson is the duty of *worship*, as well as prayer. For the two are distinct. *Worship* is the Christian's offering or *sacrifice* to God. "Let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name" (Heb. xiii. 15).

"Hallowed be Thy Name" comes first, before any of the petitions, in this pattern liturgy. It is our *sacrifice* or thank-offering to God in return for all His mercies to us. Being a sacrifice intended to do honour to God, it should be offered with all solemnity, where many can be gathered together, and where everything should help to unite us in one common attitude of worship. *Prayer* may be in our chamber, or wherever we are; but *worship*, in its fullest sense, seems to require all those accompaniments of sight and sound and numbers, which help to lift us out of ourselves into the thought of God's glory. Our Blessed Lord, in placing these words, "Hallowed be Thy name," in the very forefront of His pattern prayer, seems to teach us that we owe it to God to meet together in His church for purposes of *worship*. We go there for prayer also, but it is especially for the purpose of united *worship*—for the sake of God's glory rather than our own necessities—that we assemble in church.

5. As to the manner of our prayers, we further learn from this divine sample, that our prayers should be short and severely simple in language. For what had our Lord just been saying? "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father

knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye." Then follow the seven petitions of the Lord's Prayer, each so brief and abrupt, so very sparing of words, that we cannot fail to see its style was intended to illustrate what Christ had just been urging. Notice, especially, that each petition is a complete whole—a distinct collect—in itself. So much is this the case, that we can hardly pray each prayer unless we pause a moment after each, to allow time to lift our thoughts from petition to petition. Hence our lesson. All our public prayers should be so constructed that we may fix our thoughts distinctly on one thing at a time, and express our desire as simply and directly as possible; any sort of ornamental language should be avoided, for very shame, by sinful men, before God's throne.

6. As to the *matter* of our prayers—for Christ clearly meant to give us a pattern, not only of the manner but also of the *matter* of our prayers—we must notice especially what He would have us include in our devotions :—

i. There must be, as we have seen, an act of worship: "Hallowed be Thy Name." The thank-offering of praise must not be wanting.

ii. The thought of the Kingdom, or Church at large, must be present to our minds; we must pray for its truer and wider realization.

iii. There must be an act of submission, a real effort to bring our will into harmony with God's will.

iv. There must be prayer for bodily as well as spiritual wants. It is a comfort to know that we have Christ's sanction for this.

v. There must be a confession of sin whenever we assemble together for common prayer.

vi. There must be a remembrance of God's providential guidance, and our need of it, in all our ways.

vii. And lastly, there must be the thought of the evil that surrounds us, of the Evil One who ever haunts us.

So various and so comprehensive are the topics which Christ suggests in this model prayer!

7. Lastly, all our prayers should be offered in the Name and for the sake of Jesus Christ, God's Son, our Lord. You may not see at first how this can be numbered among the principles to be learned from the Lord's Prayer. For the Lord's Prayer does not end, as almost all our other prayers end, with the phrase, "through Jesus Christ our Lord," or words to the same effect. This is true, and the reason is obvious; Christ taught His disciples this prayer *before* He had returned to His Father, and it was not till *after* His return to His Father that they were to pray in His Name. "I go unto My Father, and whatsoever ye shall ask *in My Name*, that will I do" (John xiv. 12, 13). Therefore, in giving them this prayer a year or more before His return, Christ added not these words. And yet the Catechism is right to add them in the paraphrase, for though it be not expressed in so many words, yet in point of fact the prayer from beginning to end is spoken, and can only be spoken, in the Name of Christ.

This is most evident in the opening words. It was a wholly new thing for fallen man to be allowed to address God as "Our Father." Never in the Psalms,

never in the Old Testament, is God thus addressed. Through Christ only may we do so. "No man cometh unto the Father but by Me" (John xiv. 6).

Our Blessed Lord would never have taught us to say "Our Father" unless He had meant us to understand that we were once more adopted children. It is "the spirit of adoption," whereby we are enabled "to cry, Abba, Father," as the Apostle testifies (Rom. viii. 15). And it is *in Christ* only, and for the sake of Christ only, that we are thus adopted into God's family—"children of God," because "members of Christ."

Therefore, whenever we say "Our Father," we speak in the Name of Christ—"through Jesus Christ our Lord."

But, in truth, all through the seven petitions of this prayer the words "through Jesus Christ our Lord" seem to be understood though not expressed.

For how else can God's Name be hallowed, except through Him who declared to us that Name (John xvii. 26)?

How else can His kingdom come, except through Him in Whom it was established?

How else can God's will be done, except through Him Who only did it perfectly?

Or of whom can we seek our daily bread, except of Him Who is the bread of life?

Or how can we hope for pardon, except through Him Who purchased our forgiveness?

Or who can know all our temptations, but He Who was in all things tempted as we are?

Or who can deliver us from evil, except our Saviour and Redeemer?

Through Him therefore, and in His Name, we pray this prayer from beginning to end, and indeed all our prayers. Such boldness in drawing near to the throne of grace would be impossible, were it not that we are a redeemed people, once more in covenant with God, through Jesus Christ our Lord.

Through Him, therefore, Thine only Son, O Heavenly Father, we pray Thee to hear us and save us, whenever we draw near to Thee in the prayer which He, Thy Son, hath taught us!

LESSON VII.

OUR six next lessons will be upon the Order for Morning and Evening Prayer. We shall notice as we go through it how very fully our Prayer Book carries out the principles of prayer and worship taught us in the Lord's Prayer.

1. Our Lord taught us to use a set form of prayer; and so, therefore, does our Church; "an Order" for Morning [and Evening] Prayer to be used "daily throughout the year," as we read at the top of the first page. None but those who have long used it can tell how its words evermore come home to the heart with an increasing fulness and freshness of meaning.

2. Our Lord taught us to speak, not individually, but as brethren, "*Our* Father," not "*My* Father." So we find our Prayer Book on its very title-page inscribed "*Common* Prayer;" prayer (that is) to be offered by many *in common*—with one *common* heart and voice—to God: and in its opening words we are addressed as "dearly beloved brethren."

3. It is "Our Father Which is in Heaven" to whom we pray. The very first time we hear His Name in that opening address He is named "Almighty God, our Heavenly Father." And the first words we utter on our knees are "Almighty and most Merciful

Father:" kneeling not to any visible thing, but before the unseen "throne of the heavenly Grace."

4. As our Saviour taught us to combine worship with prayer, to say, "Hallowed by Thy Name" as well as "Give us our daily bread," so the Church invites us again and again to rise from our knees and suspend our prayers a while, that we may sing God's praises:—

"O Lord, open Thou our lips,

"And our mouth shall shew forth Thy praise."

And immediately the swelling tones of the organ blend and sustain the measured voice of the multitude as they make their thank-offering of praise to God.

5. Notice, further, how faithfully the *manner* of the Lord's Prayer is observed throughout our Prayer Book—no lengthy meditations wearying the attention of the worshipper, but short simple Collects, or yet briefer versicles and their responses,—one single thought in each, expressed in the simplest words. Those who have been accustomed to the effusions of extemporized prayer are almost startled by the severe simplicity of our Confession: "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." And yet what a depth of meaning there is in these monosyllables!

6. Nor is the matter less full and varied. Every petition of the Lord's Prayer finds its counterpart in some portion of our Morning Service.

We hallow God's Name in our Psalms and Canticles.

We pray for the furtherance of His kingdom in our Prayer for all Conditions of Men, that God would make

His ways known unto them, His saving health unto all nations; and more especially for the good estate of the Catholic Church which is His kingdom.

We pray that His Will may be done on earth. "Grant that we may hereafter live a godly, righteous, and sober life;" and again, "that all our doings may be ordered by His governance, to do always what is righteous in His sight."

We pray for our daily bread, "asking those things that are requisite and necessary as well for the body as the soul."

We acknowledge our trespasses, and seek for their forgiveness, in the Confession and Absolution.

We pray for guidance in our Collects for Peace; and for deliverance from evil, in the third Collect of Morning and Evening Service.

7. And lastly, all these prayers and confessions and praises are reverently offered in the never-failing mediation, and through the never-failing merits of our Lord Jesus Christ.

Thus the *principles* of prayer, drawn, as we have seen they may be drawn, from the pattern prayer of our Blessed Lord, are all clearly worked out and exemplified in our Church's Order for our Morning and Evening Service.

But those who composed our Prayer Book, anxious above all things that our Liturgy should breathe the very spirit of Scripture, have gone further; not only is it constructed on the lines laid down by our Blessed Lord in His pattern prayer, but its language is the very language of Scripture to a far greater extent than may at first sight be perceived.

This we will briefly make plain. The Offices of

Morning Prayer and of Evening Prayer require in our public service about thirty minutes each. Of these thirty minutes more than one half is occupied by extracts from Holy Scripture, Psalms to be said or sung, a Lesson from the Old Testament, a Lesson from the New Testament, to be "read distinctly with an audible voice."

The shorter half of the time may seem to be occupied by Prayer Book, rather than by Bible words. And yet how much of these Prayer Book words are drawn directly from Holy Scripture. The opening Sentences are all from Scripture; the Lord's Prayer is from Scripture; the Versicles are all fragments of Psalms; the Canticles are all from Scripture except one—the Te Deum; the Apostles' Creed is a summary of Scripture facts; the Collects are almost all, as we shall see, in Scriptural language. The final blessing is a verse of Scripture. It may be said generally that the only passages of Morning and Evening Prayer which are not taken from Scripture are the opening Exhortation, the Confession and Absolution, the Te Deum, and the concluding Collects.

Further, it should be carefully observed that by far the larger portion of these Offices is put into the mouth of *the people.*

The people join with the Priest in the Confession, in the Lord's Prayer, and in the Creed. One half of the Versicles are theirs; the chanting of the Psalms and Canticles when sung, (and, when read, their alternate verses), are left to them. A layman may read the Lessons.

In point of fact, the only portions which are said by the Priest alone are the Exhortation and the

Absolution; for in the Collects, though his voice alone is heard, yet he is but the people's spokesman, as their loud "Amen" at the conclusion of each testifies.

Thus does our Church give to the whole congregation an active share in the order of public worship; making them not listeners or spectators merely, but a living choir of worshippers, on whose voice God's Minister depends for more than half the service. So completely does the Prayer Book seek to realise the idea of *common* or *united* prayer, enjoined by the "Our Father" of our Divine Pattern.

To this same purpose, to enlist and sustain the hearty interest and partnership of all in the great act of united worship, our Church provides that the attitude of the worshippers should be continually varied; we stand to sing God's praises, we kneel to Him in prayer, we may sit to listen to His Word.

Alas! that so often the intention of our Lord and of His Church should be defeated by our carelessness and listlessness, neglecting and leaving blank our share in the Liturgy, and sitting through the prayers as though we had no share in them!

That we are not more shocked by this irreverence can only be explained by the deadening effect of long habit.

If a stranger from some foreign land were to enter one of our high-pewed churches at the moment of the general Confession, and, on asking what was going on, were to be told that the whole congregation was bewailing their sins and imploring God's forgiveness, he would refuse to believe it. "What!" he would say, "with no expression of sorrow on the countenance, no attitude of humility, but sitting comfortably and very much at their ease on their cushioned seats? They

may be watching yonder clergyman while he makes confession for them, but that they are feeling any real sorrow for their sins, or conscious of being before the throne of God and in His presence-chamber, or taking any part whatever in what is going on except as mere listeners, that I will not believe."

Contrast with this the effect of the Church's worship on a stranger in the earlier and more devout age, as described by the Apostle St. Paul. In his Epistle to the Corinthians he describes the effect of their united worship on an unbeliever, entering by chance; how he is convinced at once of their sincerity by what he sees, and he is conscience-stricken by their evident devotion. "He is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth" (1 Cor. xiv. 24, 25).

We may be thankful that at length we English people are awakening to a sense of our irreverence; and soon, we may hope, a man will be as much ashamed of sitting through the affecting words of our Confession, as he would be of any other gross impiety towards the great God Who made him.

If the voice of the congregation rose and swelled in this Confession "like the voice of many waters;" if no lips were silent in the Psalms, if the Amen came from the heart of all at the close of each prayer; if the Priest's blessing, "the Lord be with you," drew forth from every one present the response, "And with thy spirit;" if all stood together, knelt in prayer together, we should feel as we have seldom felt the beauty and the eloquence and the fervour of our English Liturgy.

Teach us, O Lord, to rejoice more heartily in the strength of our salvation! May we come before Thy presence with thanksgiving, and shew ourselves glad in Thee with Psalms! Whenever we enter Thy courts, O let us worship and fall down and kneel before Thee, the Lord our Maker! For Thou art our Lord God, and we are the people of Thy pasture, and the sheep of Thy hand! Grant this, O Lord, for Jesus Christ's sake.

LESSON VIII.

IN this and the four following lessons we will go carefully through the Order of Morning and Evening Prayer, adding such explanation as may seem to be needed. For our duty towards God, as we have seen, is to worship Him with all our *mind*, as well as with all our heart and soul and strength; and St. Paul says, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

It is a strange thing that some Churches have departed so widely from the Apostolic pattern, that the public prayers are offered in a dead language not understood by the people. Let us beware, lest from ignorance and want of due pains to inform ourselves, any of us, too, be found to be using words with our lips that convey no real meaning to our heart and mind. It is astonishing how, from habit and familiarity, we may for years use words without ever considering whether we really attach any meaning to them.

We have time for a short private prayer on entering church, before the service begins. Let us use it to ask God's help in this matter:—O God, help me to feel that I am now before Thy throne of grace; help me to worship Thee in holy fear, not with my lips only, but

with all my heart, with all my mind, with all my soul, and with all my strength, in the Name of Jesus Christ, my Lord.

The first words we shall be called upon to utter aloud in Church will be a confession of our sins; but that this may come really from the heart, observe how carefully God's Minister prepares us for it. He first endeavours to awaken a sense of sin within us by reading a few carefully selected penitential texts of Holy Scripture; and then he addresses to us an exhortation to confession and repentance, grounded upon these texts.

A text from Ezekiel reminds us that it is never too late to turn to God; four verses from the Psalms bid us "acknowledge our transgressions," and pray God to "blot out" our iniquities from His Book where all things are written, remembering that a broken heart is the sacrifice that God loves best, and that none can stand on his own merits before God's judgment-seat.

But, as Joel warns us, our repentance must be sincere, not outward only, but heartfelt; so shall we find God slow to anger and of great kindness, repenting Him of the evil,—that is, revoking the sentence which had gone forth against us. The Prophet Daniel tells us that we are rebellious and disobedient; Jeremiah bids us pray God to correct us, not in wrath, but with the moderation of a judge. The Baptist calls us to repentance; Christ Himself, in His parable of the Prodigal, supplies perfect words for our resolve; His Apostle assures us that if we will only confess our sins, God will be faithful and just,—that is, true to His covenant in Christ,—and will forgive our sin.

In these and sundry (many) other places—so the

exhortation begins—does Holy Scripture move us to confession. We must not *dissemble* our sin, that is, pretend that we have no sin,—disguise or *cloke* it,—but confess it humbly, more especially when we meet together in church. Then we are briefly reminded of the chief purposes for which we have come to church: —(1) confession, which has been already mentioned; (2) to render thanks for the great benefits that we have received at God's hands; (3) to set forth God's most worthy praise; (4) to hear God's most holy Word; (5) to ask those things which are requisite and necessary as well for the body as the soul.

Having thus prepared us by quotation from Holy Scripture and words of exhortation, the Minister prays and beseeches us to accompany him "with pure heart and humble voice unto the throne of the heavenly grace," saying after him each sentence of the Confession.

We have all been *standing* hitherto, listening to our Minister; now, being about to speak to God, we are bidden in the Rubric[1] *to kneel.* It is called a *general* Confession, being meant not for private individuals but *for all,* "to be said of" (old English for *by*) "the whole congregation" repeating the words, clause by clause, "after the Minister," and "*all kneeling.*"

The words of this Confession, as was remarked in the last lesson, are so perfectly simple that the youngest child in the church can follow them. The sentences are short and of the easiest construction. Six of them are confessions,—"We have erred," "we have followed," "we have offended," "we have left undone," "we have done," "there is no health in us."

[1] These side-directions are called *Rubrics*, being often printed in red letters to show that they are not part of what is said aloud.

Then follow three cries for mercy, equally simple:—"Have mercy on us," "spare," "restore;" and it concludes with an earnest prayer for help to amend.

The language, too, is throughout an echo of Holy Scripture:—"All we like sheep have gone astray: we have turned every one to his own way" (Isa. liii. 6); "Neither is there any health in my bones by reason of my sin" (Psa. xxxviii. 3); "Let them say, Spare Thy people, O Lord" (Joel ii. 27).

Before we leave this Confession we must learn from it a most important lesson. Does it occur to any of us that its language is too strong, that for a young person who has not yet fallen into any grievous sin it seems an exaggeration to say he is a "*miserable offender?*" If any think so, let him look again into his heart and examine it afresh by the standard here set before him:—"We have strayed from Thy ways." Which way do I usually follow? My own or God's way? If I am apt to go my own, is not that straying from God's way? Again, what influences me most in my plans, a desire to please God or a desire to succeed in life, or to win the praise of men? If the latter, am I not "following too much the devices and desires of my own heart?" Again: "We have offended against Thy holy laws;" is that too strong? Take the law of purity in word and thought as well as action, or the law of truthfulness, am I not sometimes an offender? Or if any be really so careful of their conduct that they can honestly say they have seldom "done those things which they ought not to have done," yet there remains that other test: how about "*leaving undone* those things which they ought to have done?" Can any say he is clear of blame here? What have I

done in the last few days to promote God's glory? How often have I thought of God through the hours of the day, between my morning and evening prayer? Alas! there will now crowd upon our remembrance time after time when we have missed opportunities of good, neglected means of grace, forgotten God when we ought to have remembered Him. And if we are content to go on caring so little for God six days out of seven, or eleven hours out of twelve, can we expect God to care much for us? Miserable offenders! The phrase seems hardly too strong now. The standard of the Prayer Book is higher than our standard, and it is well; for ours is lamentably apt to fall low from a kind of spiritual indolence. St. John was right: "If we say that we have no sin we deceive ourselves, and the truth is not in us!" But what follows? "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And this is what God's Minister declares in the Absolution that follows.

The word "Absolution" means originally a "loosening." Sins are likened to bands or bonds, both in Scripture and in the Prayer Book. When they are forgiven they are said to be "loosed," when they are unforgiven they are said to be "bound." So in one of our Collects we say, "Though we be tied and *bound* by the *chain* of our sins, yet let the pitifulness of Thy great mercy *loose* us." This phrase, "binding and loosing," carries our thoughts at once to words of our Lord in the 18th chapter of St. Matthew, where He tells His future Church how they are to act in cases where one of their number has committed an offence against the rest. "If thy brother shall trespass against

thee, go and tell him his fault between thee and him *alone*" (*i.e.* expostulate with him privately); "if he shall hear thee, thou hast gained thy brother" (thou hast brought back thy fellow Christian into harmony with the Church). "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (so giving more authority to the expostulation); "and if he shall neglect to hear them, tell it unto the *Church*" (*i.e.* report it to the officers of the Church). "But if he neglect to hear the Church, let him be unto thee as an heathen and a publican" (that is, let him be excommunicated—excluded from the Church until he repent). Then our Lord adds, "Verily I say unto you, Whatsoever ye shall *bind* on earth shall be bound in heaven, and whatsoever ye shall *loose* on earth shall be loosed in heaven;"—meaning clearly that the Church's sentence—excommunicating, or re-admitting on repentance—shall be ratified by the invisible Head of the Church; "for" (Christ adds) "where two or three are gathered together in My Name, there am I" (though invisible) "in the midst of them." And this promise (that the decisions of the Church shall be ratified by Christ) was repeated very solemnly by the risen Lord on the first Easter Day, when He breathed on the Church of the upper chamber, and said "Receive ye the Holy Ghost."

Confident, therefore, that the Church has authority thus to "*bind*" or "*loose*," that is, to withhold or to grant pardon to such as sin against the Church's harmony, and desiring wisely to exercise this discipline through her chief officers, to whom it has been delegated in their ordination, the Church has ever since entrusted

the power of "*absolving*" to her fully ordained priests. In the form of absolution which we are now considering, the Church's absolution is promised *generally* to all who "repent truly, and unfeignedly believe God's holy Gospel." The exercise of this authority in individual cases we must consider hereafter. Enough has been said to explain the form of Absolution which follows the Confession.

The Priest (it must not be a deacon, but a priest or elder, as you will see by the rubric) is to pronounce it standing, the people still kneeling as penitents.

He then declares that God hath given power and commandment (in the passages above referred to) to His ministers, to declare and pronounce to His people being penitent, the absolution and remission of their sins: "He (God) pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." And then he goes on to exhort them all to pray that the Holy Spirit may help them thus truly to repent, and may ratify (according to Christ's promise) what the Church is now doing. The concluding words are strikingly beautiful, "that the rest of our life hereafter may be pure and holy, so that at the last we may come to His eternal joy."

O Lord, open my eyes that I may see Thy holiness and my own sinfulness; and may so truly confess my sin that I may remain in communion with Thy Church, and at the last come to Thy eternal joy through Jesus Christ my Lord!

LESSON IX.

WHEN we come to the history of the Prayer Book in a later year, we shall find that the old Liturgy began with the Lord's Prayer. But the divines of 1552 thought it better that there should be some preparation before the most sacred prayer was offered, and therefore placed before it, by way of introduction, the Exhortation, Confession, and Absolution, which we have been considering.

The Rubric now bids the Minister kneel as well as the people, and say the Lord's Prayer, not as in old days in a low voice on behalf of the people, but *with an audible voice*, so that all may repeat it with him. And this manner of saying it is to observed "whereso-ever it is used in Divine Service." Thus the Reformers took pains to make it clear to the laity, that they might themselves approach God boldly as a covenanted people: "a chosen generation, a royal priesthood, an holy nation, a peculiar people," as St. Peter expresses it (1 Pet. ii. 9).

The manner of saying the Lord's Prayer (it will be observed) is different from the manner of saying the Confession. In the Confession the Minister spoke each clause first, and then paused while it was repeated by the people. In the Lord's Prayer the rubric directs

the people to repeat each clause not *after* but *with* the Minister.

It may further be noticed that wherever the Lord's Prayer is followed by a service of *praise* (as here) or thanksgiving, the doxology is added: "For Thine is the kingdom, the Power, and the Glory, for ever and ever." But where the Lord's Prayer is followed by other prayers the doxology is omitted. You will remember that the doxology is added in the Authorized Version of St. Matthew, and omitted in St. Luke's Gospel; so we have authority for using or omitting it.

The versicles that follow, spoken alternately by the Minister and the people, are fragments of Psalms:—

In Psalm li. 15, we find, "Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise."

In Psalm lxx. 1, "Haste Thee, O God, to deliver me: make haste to help me, O Lord."

These versicles have been used as an introduction to the Church's service of praise for 1200 years at least. Being verses from the Psalms, they are followed by the *Gloria Patri*, according to the general direction that this threefold ascription of glory shall always be repeated after the Psalms.

So familiar is this doxology, or ascription of glory, at the end of our Psalms as used in the Prayer Book, that we may have never paused to consider its special meaning. There is in fact a great deal of doctrine in it. Not only do we in these words give glory to the Father, and to the Son, and to the Holy Ghost, but in the second verse we affirm that such glory has been rendered, and will be rendered, to the blessed Trinity through all eternity. Thus it is a distinct profession

of faith in the co-eternity of the Father, Son, and Holy Ghost.

One who denied that the Son was co-eternal with the Father, could not say "as it was in the beginning." And, in fact, we know from history that the Arians declined to use the doxology. Thus its purpose becomes plain. The Church seems to have thought that the Psalms being taken out of the Old Testament, could not be used as Christian hymns, unless some distinctly Christian addition was made to them,—and hence the doxology.

One of the Psalms (the 95th) has been selected as a kind of introduction to all the Psalms of the day—morning and evening; we use it daily therefore in the Morning Service. It is an invitation to all present to join in this service of praise, with a warning (in the latter portion) that as the Israelites, by refusing to listen to God's voice, forfeited their promised land, so the Christian may even now forfeit the rest that remaineth for the people of God.

It will be perceived by all careful readers, that this and all the Prayer Book Psalms differ slightly from the Psalms as given in the Bible. The explanation of the difference is this: When the Prayer Book was settled by the Reformers of the fifteenth century, all portions of Scripture embodied in it were taken of course from the Bible version then in use—Cranmer's Bible as it was called (Cranmer's revision of Tyndale and Coverdale's translation of 1535). In the next century, when a fresh translation of the Bible was made, this new and more correct translation was substituted for the older one in the Epistles and Gospels; but the Psalms were allowed to remain in the older version, the choirs being

familiar with it, and its language being more musical for chanting.

The difference between the two versions are not very important. We will place the two versions of this 95th Psalm side by side :—

OLDER PRAYER BOOK VERSION.	NEWER BIBLE VERSION.
1 O come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.	O come, let us sing unto the Lord ; let us make a joyful noise to the Rock of our salvation.
2 Let us come before His presence with thanksgiving : and shew ourselves glad in Him with Psalms.	Let us come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms.
3 For the Lord is a great God : and a great King above all gods.	For the Lord is a great God, and a great King above all gods.
4 In His hand are all the corners of the earth : and the strength of the hills is His also.	In His hand are the deep places of the earth ; the strength (or heights) of the hills is His also.
5 The sea is His, and He made it : and His hands prepared the dry land.	The sea is His, and He made it ; and His hands formed the dry land.
6 O come, let us worship and fall down : and kneel before the Lord our Maker.	O come, let us worship and bow down ; let us kneel before the Lord our Maker.

7 For He is the Lord our God : and we are the people of His pasture, and the sheep of His hand.

8 To-day if ye will hear His voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted Me, proved Me, and saw My works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways;

11 Unto whom I sware in My wrath : that they should not enter into My rest.

For He is our God; and we are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice,

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness,

When your fathers tempted Me, proved Me, and saw My work.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways ;

Unto whom I sware in My wrath, that they should not enter (Heb. if they shall enter) into My rest.

It will be seen that the last four verses are the words of Jehovah. The words, "To-day, if ye will hear His voice," should perhaps be rendered, "Oh that ye would now hear His voice;" that voice which saith "Harden not your heart, as at Meribah, and as in the day of Massah in the wilderness, when your fathers tempted Me, proved Me, and saw My work."

The allusion is of course to the sin of Israel in the first year of their wandering, when they doubted God's

word, and said, "Is the Lord among us or not?" (Exod. xvii. 7.) This desire for some test or proof of God's power or presence is called a *tempting of God* in Holy Scripture. The punishment was the "forty years" of wandering alluded to in the tenth verse, none of that elder generation being allowed to enter into the rest of God's promised land except Joshua and Caleb.

We have a Christian commentary on this Psalm in the 3rd and 4th chapters of Hebrews; and the lesson there drawn from it is intended to be our lesson here in the Prayer Book: "Let us therefore fear, lest a promise being left us of entering into God's rest, any of us should come short of it . . . . after the same example of unbelief. . . . . Let us therefore come boldly unto the throne of grace" (as the first part of the Psalm invites), "that we may obtain mercy, and find grace to help in time of need."

Our remarks on this 95th Psalm may perhaps serve to explain how generally we are intended to adopt these old Hebrew Psalms as Christian hymns.

They have been the Prayer Book and Hymnal of the holiest men for more than two thousand years.

Our Blessed Lord and His Apostles were continually quoting from them, and adopting their language. We find in them songs for our joy, sighs for our sorrow, confessions of our sin, prayers in every time of need, thanksgivings for all our blessings, outpourings of praise, the most affecting cries for mercy; we find a mysterious sympathy with our infirmities; we find both warning and encouragement, a whole treasury of devotion; and, what is more, the deeper we search into their secret

meaning the more clearly do we see that their voice is not the voice of David, nor of any child of man, but the voice of Him Who is interceding for the penitent, and judging the impenitent, before the Throne of God.

This last thought is the explanation of much that we might find perplexing in the Psalms. Those fearful imprecations (in the 69th and 109th Psalms for instance) in the mouth of the Hebrew Psalmist were merely proofs how little he understood the new commandment of love which Christ in after ages taught His Church. But when the Christian in his devotions reads these words, he does not for one moment adopt them as his own, but sees in them the words of One Who thus promises to "avenge His saints," and who thus declares to us how He will one day purge from His Church all who are hopelessly impenitent.

Once the Apostles saw their Lord with a scourge of small cords, in holy indignation, driving a crowd of impious traders from the courts of His Father's House. The words of the 69th Psalm seem to have come vividly to their mind: "The zeal of Thine house hath eaten Me." Were they not perceiving, as they had never before perceived, the true meaning of all those latter verses also: "Let their table be made a snare to take themselves withal; and let the things that should have been for their wealth be unto them an occasion of falling. Let their eyes be blinded, that they see not; and ever bow down their backs. Pour out Thine indignation upon them; and let Thy wrathful displeasure take hold upon them."

Such is meaning which our Prayer Book would have us to attach to this same Psalm when we use it in our

Service—a fearful warning for all who dare to enter God's Courts, and pretend to honour Him with their lips when their heart is far from Him!

O blessed Lord, help me whenever I enter the courts of Thy house to lay aside all worldly thoughts; and with a pure heart to sing Thy praise in these holy Psalms, through my only Saviour Jesus Christ, Thy Son!

LESSON X.

AFTER our Confession, Absolution, and Psalmody, we open God's Word, and two lessons are read to us—one from the Old Testament and one from the New. The Reformers, anxious that "the pure word of God" should be understood by the people, not only translated it into the English tongue, but restored also "the godly and decent order of the ancient Fathers" (as Cranmer tells us in his preface), whereby "all the whole Bible, or the greatest part thereof, should be read over once every year; intending thereby that the Clergy . . . should (by often reading and meditation in God's Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion."

To give effect to this continuous reading of both Testaments the Calendar was constructed, and has from time to time been revised,—the last revision being in 1871. By following this Calendar we read over the Old Testament once in the course of the year, omitting

such chapters or parts of chapters as are unsuitable for public reading, and reserving the prophet Isaiah for the last six weeks of the year, as being peculiarly proper for the Advent Season.

The New Testament is so appointed as to be read over *twice* in the course of the year,—omitting some chapters of the Apocalypse as too difficult to be understood.

In the early half of the year the four Gospels are read in the Morning Service, and the Acts and Epistles in the Evening Service; in the latter half of the year the Acts and Epistles are read in the morning and the four Gospels in the evening. Thus one who was able to attend morning daily prayers only would hear the whole of the New Testament read over once in the year; and so would one who came to evening prayer only.

Proper Lessons out of the Old Testament are appointed for *all* Sundays and Holy-days. For *six* Sundays and most Holy-days there are *Proper* Lessons out of the New Testament also. In the case of the Holy-days the Proper Lessons have alway special reference to the day.

The wise order of reading a portion of the Old and a portion of the New Testament daily restored by Cranmer is mentioned by Justin Martyr in the second century as being then the practice of the Church.

Between the First and Second Lesson the Congregation stand and chant or sing a canticle. In the Morning Service it must be either the "*Te Deum*" or the "*Benedicite.*" In the Evening Service it must be either the "*Magnificat*" or the "*Cantate Domino.*"

On each of these Canticles a few words must now be

said. They all receive their names from the Latin words with which they began in the ancient service books: for these same Canticles have been in use in their present position from very ancient times.

1. The *Te Deum.* This hymn of praise, one of the noblest, if not the very noblest, in any language since the time of the Apostles, seems to have been composed in the fifth century, and has been used ever since in the public worship of the Western Church. Of its twenty-nine verses, ten are ascriptions of praise; nine are a confession of faith, and the concluding ten are a prayer.

In the opening ascription of praise, the Church associates herself with all the powers of heaven and earth to join in their worship, re-echoing the Angelic hymn, the "Holy, Holy, Holy," which Isaiah and St. John both heard in vision; and then calls upon the glorious choir[1] of her Apostles, the goodly company of her prophets, the white-robed[1] army of her martyrs, to join in the solemn chant.

The Confession of Faith begins with the Father of infinite Majesty, the adorable true and only Son, the Holy Paraclete the Spirit. Then turning in adoration to Christ, we proclaim Him the King of Glory, the Everlasting Son of the Father; He, when about to undertake to deliver man, did not refuse to be born of the Virgin; He, after crushing the sting of death, opened the heavenly kingdom to believers; He, seated at the right hand of God, in the Glory of the Father, is thence to come (as we believe) to be our Judge.

The prayer is that He will help His servants, re-

[1] Such is the literal rendering of the words as they stand in the Sarum Liturgy.

deemed by His precious blood; enrol them among His saints; save His people, bless His heritage; govern them and lift them up for ever. Then, with marvellous pathos, in the concluding verses, as though this soaring rapture had been sustained too long, with drooping wing the Psalm collapses; and in a threefold *Miserere* we cry for mercy, lest we perish everlastingly.

2. The *Benedicite.* In our first Prayer Book, the Reformers seem to have thought the Te Deum too jubilant a Psalm for Lent, and therefore appointed for that season the "Song of the Three Children," used by the Jews of old. It was a hymn of praise supposed to have been sung by Shadrach, Meshach and Abednego, the three royal *youths* (absurdly translated "children"), when committed to the flames by Nebuchadnezzar, as we read in Daniel iii. In the hymn they are called, not by their Chaldæan, but by their Hebrew names, "O Ananias, Azarias, and Misael, bless ye the Lord: praise Him and magnify Him for ever."

3. The *Magnificat.* The Blessed Virgin's hymn of thanksgiving, taken from the first chapter of St. Luke, is appointed to follow the first Lesson in the Evening Service. So far as we can learn, the Western Church from the very earliest ages has sung this hymn at Vespers. Nothing can be more appropriate in this place. We have just closed our Old Testament, and the Blessed Virgin's inspired words remind us how faithfully God fulfilled the promises made to the forefathers of her people. This hymn seems to have been poured forth from her full heart in reply to her cousin Elisabeth's salutation. As it stands in our Prayer Book its words are taken (like the Psalms) from the older translation of the Scriptures. Some of the ex-

pressions will be found more accurately rendered in the Authorized Version of our Bible. For instance:—In the 1st and 4th verses, the word "magnify" should not be repeated in two such different senses; in the 1st verse it is "magnify" or praise, in the 4th verse the word in the original is different, and is properly rendered in our Bible "hath done to me great things."

In the 2nd verse, "lowliness" is better rendered "low estate." In the 7th verse, again, the word rendered "humble and meek" is more accurately given in our Bible "them of low degree," as opposed, not to the proud, but to the *mighty*.

Seat is *throne* in the original. *Holpen* is the old form for *helped*.

If it be asked in what sense we adopt Mary's words as an expression for our own thoughts in daily worship, the answer is obvious: Mary in her lowliness, her purity, her trust in her Saviour, is an almost perfect example of what the saint of God should be. Her words therefore are well chosen to sustain the standard of the Church's devotional life in all ages.

4. As a substitute for the *Magnificat*, the 98th Psalm, called from its opening word the *Cantate*, may be used. This Psalm, like the Magnificat, reminds us how God has fulfilled to us Christians those promises made of old to "the house of Israel," of which we have been reading in our Old Testament Lesson.

Shawms were wind instruments; in our later translation of the Bible it is rendered "*cornet*"—"with trumpets and sound of cornet." The cornet was a *horn;* whereas the shawm was more like a clarionet.

"Let the floods clap their hands:"—whoever has been where the sea eddies over some sunken rock,

and has seen two waves meeting and running into one, and tossing their spray on high, cannot fail to appreciate the beauty of this verse.

All nature is called on to join in the Church's hymn of praise, as in the *Benedicite* of the Morning Service.

After the reading of the Second Lesson there always follows another Canticle :—in the Morning Service the *Benedictus* or *Jubilate;* in the Evening Service, the *Nunc Dimittis* or *Deus misereatur.* Of these four Canticles also some explanation may be useful.

1. The *Benedictus* is the Thanksgiving of John the Baptist's father, taken, like the *Magnificat,* from the 1st chapter of St. Luke.

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying. . . ." The differences between the older translation of the Prayer Book and the more recent translation as given in our Bible are not important. The Bible version renders the sense clearer, making the words "that He would give us" (or rather "grant us") belong to the following verse. Also in the 10th verse, "by the remission" is more accurate than "for the remission." There should be no stop at the end of this verse, the remission of sins is through the tender mercy of God, whereby the Day-spring (or *Dawn of the Messiah's Day*) hath visited us. We cannot do better, on closing our New Testament lesson, than raise those same old strains which welcomed the first Dawn of the Gospel.

As a substitute for the *Benedictus* the 100th Psalm is appointed.

2. The *Jubilate.* In this jubilant Psalm—too jubilant for penitential seasons, in which the Benedictus

should always be used—we praise God, first, for our Creation; and secondly, for taking us into that Covenant of which we have been reading in the New Testament.

3. In the Evening Service, we sing after the Second Lesson another hymn from the opening of St. Luke's Gospel, the *Nunc Dimittis*, as it is called. It was the utterance of the aged Symeon, when, at the close of his life, he was permitted, according to God's promise, to take up the Holy Child in his arms. Numbers of people carelessly misunderstand the opening words, taking them to mean "Lord, now *let* thy servant depart," —a prayer for release: whereas, what Symeon says is, "Lord, now thou art letting me depart in peace, according to Thy promise, for mine eyes have seen the fulfilment of Thy scheme of Salvation."

Very fitly do we sing this same hymn immediately after seeing in our Second Lesson how this Salvation was accomplished: and the more so as we are among those Gentiles to whose illumination St. Symeon specially points.

4. *Deus Misereatur.* As an alternative we have the 67th Psalm, also used very fitly here, as it is a prayer for the spread of God's truth over the whole earth: on all missionary occasions it is specially appropriate.

O God, Who by the mouth of these Thy Prophets and Apostles hast declared to us Thy truth, increase our thankfulness for this Thy great mercy, and make Thy way known upon earth more and more, Thy saving health among all nations; grant this through Jesus Christ our Lord.

LESSON XI.

ACCORDING to the ancient usage of the Church, the Creed and Lord's Prayer are repeated after the Psalms, Lessons and Canticles. The Creed seems to sum up the teaching of those Holy Scriptures that we have been reading; and the Lord's Prayer seems to shape those Lessons into prayer.

"When we repeat the Creed it is customary to turn towards the east, that so, whilst we are making profession of our faith in the Blessed Trinity, we may look towards that quarter of the heavens where God is supposed to have His peculiar residence of glory. When we come to the second article in this Creed, in which the Name of Jesus is mentioned, the whole congregation makes obeisance, which the Church expressly enjoins in her 18th Canon" (Wheatly on the *Common Prayer*).

As the Apostles' Creed and Lord's Prayer have been already explained, we need not now dwell further upon them. But there is another Creed appointed to be used instead of the Apostles' Creed about once a month in the course of the year, called the *Athanasian* Creed, of which some explanation may here be given.

At first sight this may seem a difficult Creed to understand; but a thoughtful Christian will confess that there is a statement in the Apostles' Creed which,

if it stood alone, would be far more difficult of comprehension than anything in the Athanasian Creed. It is this: that "Jesus Christ, God's only Son, our Lord, was conceived by the Holy Ghost and born of the Virgin Mary." It has been well remarked, that if this brief and abrupt statement of the deepest mystery of our faith stood alone, without any other Creed to explain it, we might well find it full of perplexity. For instance:—

This mention of a Son of God, Who is to be worshipped as "Our Lord,"—how is this to be reconciled with our belief in one only God?

Again, how could Jesus Christ be at once divine, and therefore from all eternity, and yet born of a human mother some eighteen centuries ago?

When questions like these came to be asked, it became plain to the Fathers of the Church that some further explanation was needed; and this explanation is given to us in the Athanasian Creed, and is intended to shew that the Doctrine of the Trinity, though *beyond* reason, is not *contrary to* reason. It was drawn up apparently for the instruction of converts seeking admission into the Christian Church.

It begins by telling them very solemnly that "whoever wishes to be admitted into the Christian Church" (into "a state of salvation" as our Catechism expresses it), "must first of all hold the Catholic faith." And it goes on to warn them that "except every one" (so admitted) "do keep this faith whole and undefiled without doubt he will perish everlastingly:" in other words, that the Church knows no other way of salvation whatever.

Then the explanation of the Catholic faith follows

for their instruction; here therefore (at the third verse) the Creed itself properly begins.

It is from beginning to end a clearing up of perplexities in the minds of converts to the Christian faith.

1. The first perplexity was: "How can you require me to believe that *three* are *one?*"

The Creed answers: We require no such thing; on the contrary, we forbid you to say that three *Persons* are one *Person*, or that three *Gods* are one *God*. What the Christian faith asserts is that *in one God there are three Persons*.

Then the Creed repeats all the attributes of God—that He is uncreated, incomprehensible, eternal, almighty, Lord, God; and declares that all these may be said of the Father, all may be said of the Son, all may be said of the Holy Ghost. Each of these three Persons is perfectly God.

And the Christian's only idea of the One eternal God is that He is these three Divine Persons.

He therefore that wishes to be admitted into the Christian Church must thus think of God.

2. The second perplexity of the converts was about the nature of Jesus Christ, "how He could be both God and Man."

The Creed's answer is: He was God from all eternity, being of the same substance as His Father. But He became man 1800 years ago, when He condescended to be born of a human mother, taking human nature, not *instead of*, but *in addition to*, His Divine nature.

In that human nature He suffered death, and with that human nature He rose again and ascended into Heaven.

For His return to Judgment we are all looking.

Then follows the verse which contains the really damnatory clause of the Creed: "They that have done good shall go into life everlasting: and they that have done evil into everlasting fire."

For those other verses of the Creed (the first and twenty-eighth), which speak of a correct faith, relate not to God's sentence at the Last Day, but to a man's admission into the Christian state. The word "saved" means here (as almost always both in the Prayer Book and in the Bible) "admitted into a state of salvation," *i.e.* into Christ's Church.

Such, then, is a very brief and imperfect account of the Athanasian Creed. It is the fashion to speak lightly of it. And yet if it were lost, there is probably no living theologian who would be competent to reconstruct it. Those Fathers of the Church to whom we owe it had trained their minds to a precision and accuracy of thought, of which we, with our loose ways of thinking, have no conception. We hardly know how much we are indebted to them in this matter. They placed before them on one side the passages of Scripture which insist on the absolute Unity of God, and on the other side those which speak of the Divinity and Eternity of our Blessed Lord, and of the Holy Spirit; and they had power to perceive and define for after ages the doctrine which alone can reconcile and harmonize these truths. So familiar has this doctrine been to us from childhood, that perhaps we hardly realize how much unconsciously we owe to it, or from how many painful perplexities its admirable precision of language has saved us.

Sad and grievous would it be for our children if in

evil hour we were persuaded to lock up from them a Creed to which we are so deeply indebted.

The following are the words that most need explanation in this Creed :—

Saved: admitted into a state of salvation.

Trinity: the word we use when we wish to express in one word the Three Persons of the Godhead.

Confounding: confusing, not distinguishing.

Co-eternal: equally eternal.

Incomprehensible: infinitely great, unlimited.

Begotten: this word in the Athanasian Creed expresses not an event but a relation—the relation of Son to Father.

Proceeding: coming forth ; this word in the Athanasian Creed expresses the relation of the Spirit to the Father and to the Son.

Incarnation: "the Word was made flesh" (John i. 14).

Reasonable: endowed with reason ;—so this verse of the Creed means: "subsisting"—or (as we less accurately say) consisting—"of a rational soul and human flesh," *i.e.* all that goes to make up human nature.

Touching: in respect of.

Altogether: "one altogether" means one in all respects, though the human nature and the divine nature remain distinct, just as the rational soul and human flesh are distinct and yet make up one person.

O God, in Whose good providence we have been baptized into the faith of the Father, and of the Son, and of the Holy Ghost, keep us, we pray Thee, ever stedfast in this faith, that with all humility we may adore Thee, Three Persons in One God, world without end. Amen.

LESSON XII.

THE transition to the concluding portion of the Order for Morning and Evening Prayer, at which we have now arrived, is marked by a solemn *Salutation;* and then follows what has always been known as "*the Lesser Litany.*" The *Salutation* comes very fitly after the Creed: for in the Creed we have just pledged ourselves anew to *communion* or *fellowship* in the faith. Whereas "if any bring not this doctrine," St. John forbids us to "bid him God speed."[1] While the people are still standing, therefore, the Minister gives them his greeting—"The Lord be with you!" and the people return it—"And with thy spirit!" We are reminded of the Patriarch and his reapers: "And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you! and they answered him, The Lord bless thee!" (Ruth ii. 4.) How much it would add to the beauty and heartiness of our service if here and elsewhere, but here especially, the response came heartily and aloud from the whole congregation! The Minister and people being about to pray together, thus ask the Lord to be with each other, remembering the promise, "Where two or three are gathered together in My Name, there am I in the midst of them." Then the whole congregation, Minister and people, kneel,

[1] 2 John 10.

the former saying, "Let us pray!" The three ejaculations—

"Lord, have mercy upon us!
Christ, have mercy upon us!
Lord, have mercy upon us!"

may be taken as addressed to Christ, or perhaps better as addressed to the Three Persons of the Trinity, like the "Holy, Holy, Holy," of the Angelic Hymn. Being taken by the Romans from the yet older Greek Liturgies, they are called by the original Greek words (in Latin form) "*Kyrie eleison.*" This Lesser Litany is a fitting prelude to the Lord's Prayer.

After the Lord's Prayer follow the *Versicles*, the Minister once again standing, and the people still upon their knees. They are almost all fragments from the Psalms, as may easily be seen:—

O Lord, shew Thy mercy upon us;	"Shew us Thy mercy, O Lord: and grant us Thy salvation." Ps. lxxxv. 7.
And grant us Thy salvation.	
O Lord, save the King!	"Save, Lord, and hear us, O King of Heaven:[1] when we call upon Thee." Ps. xx. 9. Compare also 1 Sam. x. 24, "God save the King."
And mercifully hear us when we call upon Thee!	
Endue (*i.e.* clothe) Thy Ministers with righteousness.	"Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness." Ps. cxxxii. 9.
And make Thy chosen people joyful.	

[1] In the Greek and Latin Psalter the words are "Save the King, and ear us when we call upon Thee."

O Lord, save Thy people.	"O save Thy people,
And bless thine inheritance.	and give Thy blessing unto Thine inheritance." Ps. xxviii. 10.
. . . .	. . . .
O God, make clean our hearts within us.	"Make me a clean heart, O God." Ps. li. 10.
And take not Thy Holy Spirit from us.	"Take not Thy Holy Spirit from me." Ps. li. 11.

Thus it will be seen that the only couplet not taken from the Psalms is the last but one. The connexion between the petition of this couplet ("give peace in our time, O Lord") and its response ("because there is none other that fighteth for us, but only Thou, O God") is not perhaps quite plain at first sight. But if we suppose it to have been originally composed in a time of war, it will be clear:—We pray to God for peace, because He only can by His aid bring the present war to an end.

We must not omit to notice how completely in these Versicles we realize our position as a baptized or covenanted people: "Thy chosen people" (*saints* is the corresponding word in the Psalm; and so in the Catechism, "sanctifieth me and all the *elect people* of God"), "Thy people," "Thine inheritance." The Church of the baptized is now called *the Lord's inheritance*, just as Israel was of old:—Deut. xxxii. 9, "For the Lord's portion is His people: Jacob is the lot of His inheritance." So St. Paul speaks of Christ's "*inheritance*" being "among the saints" (Eph. i. 18). We shall not understand a single line of our Prayer Book unless we most carefully remember that it is supposed to be used, not by a people needing con-

version, but by a people, full of infirmity indeed and laden with sin, but for all that taken into covenant with God in baptism.

After these Versicles all again kneel, and the remainder of the service is a series of Collects and prayers, interrupted only by an anthem, except on days when the Litany is appointed to be used after the anthem.

But of the Litany (a separate service) we must speak in a subsequent Manual.

Of the three Collects which precede the anthem, the first—morning and evening—is the special Collect appointed in the Calendar for the day or week. The second, both in the Morning and Evening Order, is called "a Collect for *Peace*."

The third in the morning is called "a Collect for grace to live well," as having the day before us; in the evening "for aid against all perils," as having the night before us.

The Morning Collect for Peace addresses God as "the Author of peace and Lover of concord," and prays that we may be defended from all enemies that might disturb our peace, and so may spend the day in sure trust, not fearing the power of any adversaries. In our times of immunity from war we think chiefly in this prayer of our spiritual enemies, of those adversaries who assault and hurt the soul, endangering the peace of our hearts and of the Church, tempting us to ungodliness or unbelief, or divisions between Christians.

There is a phrase in this Collect often misunderstood, "in knowledge of whom standeth our eternal life," though it is strange that it should be misunderstood, being taken from a familiar passage in Holy Scripture. In our Blessed Lord's Prayer in the 17th chapter of

St. John, the words occur, "This is life eternal that they might know Thee, the only true God," meaning that the personal knowledge of God is a principle of divine life within us—breathes a new life into us. This thought is adopted here and in another Collect (St. Philip and St. James), "O Almighty God, Whom truly to know is everlasting life." So the words of this Collect clearly mean, "In knowing Whom consisteth our Divine life." Many seem strangely to misunderstand the words, as though they meant "in Whose foreknowledge is our future life."

In the old Latin original of the Collect (as old as the fifth century) the words could not be misunderstood:—

"O God, Author and Lover of peace, to know Whom is life, to serve Whom is to reign, protect Thy suppliants from all assaults, that we who trust in Thy defence may fear the weapons of no adversary."

The *Collect for Peace* in the Evening Service is manifestly for spiritual peace, for it is called "that peace which the world cannot give." So our Lord, "My peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid" (John xiv. 27).

One sentence in this prayer preserves so curiously the old Latin order of the words that some may find it difficult:—"That by Thee we being defended," instead of the more English order, "that we being defended by Thee."

There is something very beautiful in the difference between these Collects for Peace: we ask for *outward* peace in the morning, having the troubles of the day before us; for *inward* peace in the evening, being about to lie down alone in our quiet chamber.

The third Collects, in the morning for grace, in the evening for protection, are no less ancient (dating from the fifth century) and no less beautiful; in the Morning Collect we have an echo of "Lead us not into temptation;" in the Evening Collect an echo of "Deliver us from evil."

Here, after the three Collects, ended the Order for Morning and Evening Prayer until 1661, when the Anthem was added, and after it were placed the remaining prayers. The Anthem is an offering of praise, and must be sung. It will be at once observed that all the prayers which follow it (except the last) are *intercessions*, that is prayers for particular persons, according to St. Paul's precept in 1 Tim. ii.: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

Accordingly, we have here three intercessions, for our Queen, for the Royal Family, for the Clergy. They are the same in both Morning and Evening Prayer. It should be remembered in all our prayers for the Queen that we are praying for a blessing, not only on one whom we revere individually, but also on one who represents to our minds our unity and majesty as a nation. When we speak of the head we speak of the whole. In praying God to bless the Sovereign of this realm, we intend to pray for a blessing on our land and nation. Were not this so, it might well seem strange that nowhere in our Prayer Book is there a prayer for *England*. But the apparent omission is explained when we remember that England is represented in

our Prayer Book by her Queen. We pray for England when we pray for England's Queen.

Accordingly, to make it evident that we are praying for the Queen, not personally only, but *officially* also, epithets of honour are always added, which would hardly be added were we praying for any single member of Christ's Church, however exalted might be her rank; for before God we are all equal in rank. Consequently it will be noted that to no other member of the Royal Family are these epithets of honour given. In the Intercession for the Clergy the opening words, "Who alone workest great marvels," seem to allude to the special gifts of the Spirit on the day of Pentecost, and the beautiful expression at the close of the prayer, "Pour upon them the continual dew of Thy blessing," may have been suggested by the verse in Deuteronomy, "My doctrine shall drop as the rain, my speech shall distil as the dew" (xxxii. 2).

There are a few words in these three prayers that may require explanation.

Endue means, as before in the Versicles, to *invest* or *clothe.*

Wealth means well-being, "weal" in old English. So in 1 Cor. x. 24, "Let no man seek his own, but every man another's *wealth.*"

Curates mean all who have the *cure* or care of souls; the word has come to be limited to the unbeneficed Clergy, but it was not so in former days.

Healthful Spirit of Thy Grace:—the life-giving Spirit Whom Thy favour doth send.

Advocate and Mediator:—these titles are here for the first time in our Prayer Book applied to Christ. "Advocate," or one who may be appealed to for

support and comfort, is a name applied to Himself and to the Holy Ghost by our Lord in John xiv. 16, where the world is rendered *Comforter*. *Mediator* is a word applied to our Lord by St. Paul (1 Tim. ii. 5), as one who stands between God and man. As such we appeal to Him to present to His Father these our prayers offered always in His Name.

The last prayer is called "the Prayer of St. Chrysostom," being found in the Liturgy that bears his name. Whether it be the composition of that great Father or not, is unimportant. It is more important to notice that, unlike the other prayers which we have been considering, it is addressed to the Second Person of the Holy Trinity. This appears in two ways :—first, by the omission of the usual words, "through Jesus Christ our Lord" at the close; and secondly, by the allusion to the promise of Matt. xviii. 19, 20, as the promise of Him Whom we are addressing.

"Common supplications" means of course supplications offered *in common*—unitedly, not individually.

The Benediction with which the service ends is adopted from St. Paul's benediction at the close of his Second Epistle to the Corinthians (xiii. 14). It is a prayer that our Lord Jesus Christ may give us His gifts of grace, that God the Father will not withdraw His love, that we may be partakers of God the Holy Ghost in our hearts,—a most fitting conclusion for our Service.

O Blessed Lord, who hast permitted us with one heart and one voice to make our common supplications unto Thee as members of Thy Church; accept, we pray Thee, our prayers and praises, not for our deserving, but for the merits of our Lord and Saviour Jesus Christ, Thy Son.